The Christian Century

PUBLISHED WEEKLY

'Let Us Possess the Land!'
Southern Baptists at St. Louis

Protestantism in the World Council
By Charles Clayton Morrison

Guatemala's Land Reform
By Carleton Beals

Unitarians, Christian Scientists, 7th-Day Adventists—Annual Conventions

JUNE 23, 1954

In This Issue

CARLETON BEALS

first went to Latin America in 1919 as principal of the American high school in Mexico City. Later he became associate editor of *Mexican Folkways* and of the Latin American press syndicate, and president of the board of the *Latin American Digest*. He has served on the advisory boards of the *Modern Monthly*, *Current History* and the *Living Age*. His service as a newspaper correspondent and as a member of scientific expeditions has covered almost every part of Latin America. The list of university appointments, prizes and awards conferred on him, as given in *Who's Who*, is too long for inclusion here. Among his many books are *Rio Grande to Cape Horn* (1947), *Lands of the Dawning Morrow* (1948), *The Long Land Chile* (1948), *Stephen Austin: Father of Texas* (1953). He has contributed to the Encyclopedia Britannica, the World Book Encyclopedia and the Encyclopedia of Social Sciences. His home address, when he is not traveling through Latin America, is Sachem's Head, Guilford, Conn.

CHARLES CLAYTON MORRISON

contributes to this issue the third in a series of articles on the coming Evanston assembly of the World Council of Churches. Previous articles in the series have been "Ecumenical Eclipse at Evanston" (Jan. 13) and "U.S. Churches and the World Council" (June 2). With the arrival in this country of our London staff correspondent, Cecil Northcott, and the release for the summer from his faculty duties at Lindenwood College of Theodore Gill, the augmented staff with which The Christian Century plans to report the Evanston assembly is now complete. For the period of the assembly the Century has acquired a branch editorial office located near McGaw Memorial hall at Northwestern University, where business sessions of the assembly will be held. Plans for Century reporting will be announced later.

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Coming Events

June 23-27. Evangelical Mission Covenant Church of America Annual Conference, Rockford, Ill.

June 23-27. Evangelical Free Church 70th Annual Convention, Mount Hermon, Calif.

June 23-27. Baptist General Conference of America 75th Annual Meeting, Jamestown, N. Y.

June 23-30. Congregational Christian Biennial General Council, New Haven, Conn.

June 23-Aug. 4. National Council of Churches Division of Foreign Missions Missionary Training Conference, Meadville, Pa.

June 24-27. Jehovah's Witness District Assemblies, Boston, Cincinnati, Richmond, Va.

June 25-27. Evangelical and Reformed Church Conference on the Christian and His Daily Work, Tiffin, Ohio.

June 25-30. International Council of Community Churches Annual Conference, Union Theological Seminary, New York city.

June 25-July 6. Friends General Conference, Cape May, N. J.

June 26-28. American Association of Colleges for Teacher Education Workshop on Teacher Education and Religion, Nashville, Tenn.

June 26-July 3. American Friends Service Committee Institute of International Relations (high school age), Spencer, N. Y.

June 26-July 3. Christian Writers and Editors Conference, Green Lake, Wis.

June 27-July 2. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Ames, Iowa.

June 27-Aug. 29. Ecumenical Work Camp, East Harlem Protestant Parish, New York city.

June 28-July 5. A.F.S.C. Institute of International Relations (adults), Whittier, Calif.

June 28-July 10. Congregational Christian Churches 11th Annual Institute of Race Relations, Nashville, Tenn.

June 28-Aug. 7. Congregational Christian Work Camp, Delmo, Mo.

June 29-July 1. Lutheran Conference on Evanston Assembly Theme, Black Mountain, N. C.

June 30-July 6. Westminster Fellowship National Assembly (Presbyterian Church, U.S.A.), Urbana, Ill.

July 2-12. Ecumenical Institute Vacation Course for Laymen I, Celigny, Switzerland.

July 2-Aug. 7. Ecumenical Work Camp and Leadership Training Course, Brighton, Mich.

July 3-9. Christian Ashram (N.C.C. Joint Department of Evangelism), Whitby, Ont.

July 3-10. American Baptist Convention Rural Life Convocation, Green Lake, Wis.

July 3-10. Creative Writers Workshop, Green Lake, Wis.

July 4-18. Youth for Christ 10th Annual International Convention, Winona Lake, Ind.

July 5-29. 12th Annual Summer School of Alcohol Studies, Yale University, New Haven, Conn.

July 6-9. World Council of Christian Education Assembly, Frankfort, Germany.

July 6-14. Northfield Missionary Conference, Northfield, Mass.

July 6-23. Union Theological Seminary Courses on Christian Foundations for School Teaching, Christian Foundations for College Teaching, New York city.

July 6-21. Emory University 10th Annual Interdenominational Town and Country School, Emory University, Ga.

July 7-9. Lutheran Conference on Evanston Assembly, Gettysburg, Pa.

July 7-11. German Protestant Kirchentag, Leipzig.

July 8-Aug. 18. Congregational Christian Work Camp, Fort Berthold, N. D.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, JUNE 23, 1954 NUMBER 25

EDITORIAL

Georgia Harkness' Hymn Wins Evanston Prize

NEARLY FIVE HUNDRED hymns were submitted to the Hymn Society of America in the competition it fostered to secure a hymn for use at the approaching Evanston assembly of the World Council of Churches. The prize went to Georgia Harkness of the Pacific School of Religion, whose poetry has frequently appeared in the columns of this paper. Dr. Harkness' hymn reads:

Hope of the world, Thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let Thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk Thou beside us lest the tempting byways
Lure us away from Thee to endless night.

Hope of the world, who by Thy cross didst save us
From death and dark despair, from sin and guilt;
We render back the love Thy mercy gave us;
Take Thou our lives and use them as Thou wilt.

Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

Dr. Harkness' hymn, which can be sung to the tunes of "Ancient of Days" and "Donne Secours," both by J. Albert Jeffrey, is included in a booklet containing eleven hymns submitted in the contest. Copies may be obtained at 25 cents each from the Hymn Society of America, 297 Fourth Avenue, New York 10.

Episcopalians to Shift General Convention

NEXT YEAR's General Convention of the Protestant Episcopal Church will not be held in Houston. Presiding Bishop Henry Knox Sherrill announced this on June 9. When the Boston session of the General Convention voted for Houston two years ago, it was on an assurance given by Bishop Clinton S. Quin of the Texas diocese that "satisfactory arrangements" would be made to insure against racial discrimination. Throughout the church, however, there has been increasing discontent with the various proposals by which the Texans have suggested that Bishop Quin's promise would be made good. This dissatisfaction came to a head this spring when in rapid succession the dioceses of New York, Washington, Newark, Long Island and Minnesota requested Bishop Sherrill to transfer the 1955 convention elsewhere. At first Bishop Sherrill held that he had no power to do so, but now he states that "under the provision of the constitution of the Protestant Episcopal Church, article 1, section 7" he has. He knows that his decision will be unwelcome in some parts of the church, but he insists that in reaching it he has considered "not so much the present as the future." Part of that future lies only two months away. When the Anglican Congress at Minneapolis and the Evanston assembly of the World Council convene in August, says Bishop Sherrill, "the witness of our church" on the race issue "must be so clear that it need not be explained." Here is an instance of the effect which the recent Supreme Court decision on segregation in public schools is having on the churches, as Bishop Sherrill admits. "The scene," he says, "has altered radically since the General Convention of 1952—indeed within the past month." It is good to find the Episcopalians thus recognizing that the scene *has* altered, and adjusting their church's policies to that fact. Other churches which continue to try to evade the segregation issue are bound, sooner or later, to learn the same lesson. We hope sooner.

Quakers Warn Against Indo-China War

IF WASHINGTON's policy-makers are wise they will not dismiss the warning against military intervention in Indo-China, issued by the executive committee of the American Friends Service Committee, as merely an expression by a pacifist church body of its distaste for war. To be sure, the Quakers do not believe that wars accomplish the high purposes for which they are ostensibly fought. On balance, the historical record sustains that judgment. In this instance, however, more than traditional Quaker pacifism is involved. The American Friends Service Committee, in the course of its magnificent humanitarian activities, has acquired as extensive and dependable a knowledge of actualities in the world's trouble spots as is possessed by any agency on earth, governmental or nongovernmental. When the Quakers say that "the fundamental issues in the present raging Indo-Chinese revolution . . . are not issues that can be met by military threats," they know what they are talking about. It is impossible to be sure what the Eisenhower administration contemplates

doing in Indo-China. The psychological warfare coming out of Washington these days often seems directed as much against the reluctance of the American people to intervene as against the "tough" line of the communists at Geneva. Washington's leading tip-off news service, issued by W. M. Kiplinger, recently told its clients that the chances for American involvement have swung from 50-50 to "slightly beyond that." But we hope that President Eisenhower, Mr. Dulles and the gentlemen in the Pentagon realize that an overwhelming majority of the American people believe the Quakers are right when they say of U.S. military intervention, "We are convinced that nothing but disaster lies down this road."

Japanese Resist Return To Prewar Policies

FAR MORE significance attached to the riot in the Japanese Diet than has been generally perceived in this country. About all that most Americans know of what happened is that an irresponsible gang of socialist deputies created such an uproar that parliament was thrown into chaos, an extension of its session to secure passage of certain legislation was blocked for a day, and Premier Yoshida was forced to postpone indefinitely the world tour he was about to start. But this fails to take account of the nature of the legislation the premier was forcing through the Diet. This provides that all Japan's police are to be placed under the control of the central government in Tokyo. The bill to accomplish this, coming as it did only a few days after the Yoshida government had obtained passage of a law providing for creation of a new army, navy and airforce, made great numbers of Japanese fear lest their nation was about to take a long step, perhaps the decisive step, back to the military autocracy of the pre-World War II period. Nationalization of the police under control of the Tokyo authorities was the principal means by which, in those days, militarist thought-control was fastened on the nation and democratic opposition held in check. The proposal to return to this species of police state, coming on top of the revival of the armed forces, seemed a clear indication to millions of Japanese that their country was turning back to the militaristic policies of the unhappy past. The Yoshida government, which has U.S. support, gives increasing signs of being ready for this. But the Japanese people are not. Since 1945 they have had at least a taste of democratic freedom, and they will resort to almost any parliamentary tactics, however irregular, to insure that the militarists, helped by their big business allies, do not regain power. Japan is another spot where Washington needs to be on guard lest it presently find itself backing the antidemocratic horse.

Clerical Social Security May Be Thwarted

THE EISENHOWER administration's bill to extend social security benefits is moving toward passage. It has passed the House and been sent to the Senate, where hearings in that body's finance committee are expected to start late this month. There has been general expectation that among the professional groups to be provided coverage under the new law would be the clergy. They are, in fact, included in the bill passed by the House. But the provisions of the House bill are of a sort most likely to defeat this purpose. That bill, which came up for action in the House under a "closed rule" that permitted no amendments of the committee recommendations, would treat ministers as employees of their denominations and would require a two-thirds vote of the clergy in each such denominational or religious group, after which inclusion in the government's social security system would be compulsory for all clergymen in those groups. The crux of this issue has been opposition from Roman Catholic and Southern Baptist sources. The House bill met Catholic objections by providing exemption for all priests who are members of religious orders that take a vow of poverty. But the Southern Baptist demand that ministers should be classified as self-employed, and therefore allowed to enroll or stay out of the government system on an individual basis, was ignored by the House action. There is still a good chance that this "self-employed" status for clergy may be written into the pending law by the Senate and the subsequent conference committee of the two houses of Congress. If it is not, the entire effort to provide retirement benefits for ministers may be either defeated in the formulation of the new law or enacted in a form which will mean that very few clergymen will be able to take advantage of its provisions. Any who are interested in seeing the voluntary individual plan for clerical benefits enacted had better write at once to Senator Eugene D. Millikin, chairman of the Senate finance committee, or to one of the fourteen other members of the committee.

Is Tension Easing In Guatemala?

SOME REPORTS from Guatemala indicate that the tension between that government and its neighbors, as well as between it and the United States, is easing. Local "plots" against the radical government of President Jacobo Arbenz are said to have been nipped; Guatemala's foreign affairs ministry is said to have shown a desire to reach a friendly understanding with Washington. It is impossible to be sure how reliable these reports are. President Arbenz has suspended constitutional guarantees of press freedom and clamped down a censorship on all outgoing news dispatches. But there does seem less apprehension in other parts of Central America, and less is being heard from Washington about threats to the security of the Panama canal. Meanwhile, such an article as Carleton Beals contributes to this issue (see page 762) is a reminder that not everything happening in Guatemala is a result of a communist plot. Mr. Beals has been writing about Latin American affairs for years. He is one of not more than a half-dozen U.S.A. journalists with a valid claim to be regarded as an authority on conditions in the southern portion of this hemisphere. There is no question that the Communists have infiltrated the Guatemalan government and have had a leading part in determining its actions. Their influence, we believe, is considerably stronger than Mr. Beals' article indicates. But it is likewise true that this communist infiltration has been speeded by the justified anger of Guatemala's workers against their failure to re-

ceive social justice. Most of this anger is directed against U.S.A. corporations, especially the United Fruit Company. That company's labor policies have improved greatly in the last few years, but it is still under fire for sins of the past. This is true all over Central America, as well as in Guatemala. Popular discontent breaks into the open in direct proportion as the power of military dictatorships lessens. If the United States does not want to be found endlessly backing the Latin military dictators, it should heed the plain warnings of the recent Caracas conference and throw its influence now for speedy land and other economic reforms.

High Churchmen to Meet Before Evanston

SEVERAL GATHERINGS of what Germans would call confessional groups have been scheduled for the period just before the Second Assembly of the World Council of Churches. Will these turn out to be caucuses to prepare "party lines" for the Assembly? An announcement that the International League for Apostolic Faith and Order will meet at Racine, Wisconsin, during the last week in July raises the question. Participants are expected from Orthodox, Old Catholic and some Scandinavian Lutheran churches, but the meeting promises to be largely one of extreme Anglo-Catholics. The late Anglican bishop of Oxford was to have presided; this duty will now pass to the coadjutor bishop of Fond du Lac; the opening speech on "Christ, the Hope of the World, in Relation to the Nature of his Body, the Church," will be given by the rector of the Church of St. Mary the Virgin, New York city. The I.L.A.F.O. lists among its purposes: "to enable members to bear united witness in ecumenical gatherings, with the hope of working toward the eventual unity of all Christians according to apostolic faith and order." A caucus? Maybe not, but it sounds like it.

Mar Thoma Church Considers Union with C.S.I.

WILL the Mar Thoma Church be the next to enter the united Church of South India? It looks as though it would be. This ancient church, both Catholic and Reformed, has been investigating the possibilities of union. Its commission has reported that there is no reason why there should not be immediate intercommunion, and has recommended appointment of a committee of theologians to discuss corporate union with the appropriate committee of the C.S.I. ¶In a civic ceremony marking the 50th anniversary of the founding of the Fall River diocese of the Roman Catholic Church, Archbishop Richard J. Cushing of Boston predicted that while political and social prejudices against Catholics in this country will diminish, the church will suffer numerical losses in the next 50 years because of attacks on its "philosophy and doctrine." These, he said, will "sift the wheat from the chaff" and differentiate those who have faith from those "who are only free-riders in the bark of Peter." ¶In our June 2 issue we reported the appeal of the Pilgrim Holiness Church to the U.S. Supreme Court to be exempted from observing the Fair Labor Standards law in its publishing plant. The court has now refused to review the decision of the lower court requiring the church to keep the law. ¶Another skirmish in the endless struggle between Istanbul and Moscow for top influence in Eastern Orthodoxy was reached when Patriarch Alexander III of Antioch announced that he was calling off his projected visit to Patriarch Alexei in Moscow. After a previous visit the Antioch patriarch was believed to be inclining toward the Moscow camp. Now Istanbul appears to be regaining the upper hand. ¶The old question as to the right of Roman Catholic laymen to control church property has cropped up again in a lawsuit in La Union, New Mexico. It seems that a new priest there, a refugee from Lithuania, applied canon law to excommunicate forty residents who protested against having title to the church taken away from a local association. When one of them was excluded from the funeral of his 105-year-old mother-in-law, the suit followed. ¶Three more Orthodox priests have been jailed in Greece for persisting in using the Julian calendar. ¶The Church of Sweden has so many pastorless congregations that a committee recommends emergency two-year courses at the University of Lund to prepare laymen for ordination.

'Let Us Possess the Land!'

[EDITORIAL CORRESPONDENCE]

St. Louis, Missouri.

MORE THAN ten thousand "messengers" came up to St. Louis for the 97th Southern Baptist Convention. Only a few cities in the nation have facilities adequate to accommodate this combination of business meeting, church fair, preaching festival and old-home week. The denomination and its convention are growing so rapidly that some of the places where Southern Baptists have met are not likely to see them again. Next year the convention plays a return engagement in Miami; then it will revisit Chicago.

This is the fastest growing large denomination in the United States. Its membership at the end of 1953 was 7,886,000, which represented an increase of 251,000 or 3.3 per cent during the year. Sunday school enrollment has reached 5.7 million, having jumped by nearly 5 per cent. The denomination now has 29,496 churches, a gain of about two churches each day during the year. The Baptist Training Union, a unique institution which trains Christians of all ages for work in the local church, grew by 10 per cent during the year and includes nearly 2 million members. Church property increased by $129 million during the year, putting the denomination in the billionaire class with property worth $1,020,504,214. Last year gifts totaling $278 million flowed into the treasuries of these churches, of which nearly $50 million went for missions. An intake which now amounts to over $5 million a week may soon equal a million a day.

With these numbers and this wealth and vitality, the Southern Baptist Convention took seriously the admonition of Courts Redford, secretary of its home missions board: "Let us possess the land!" The recently appointed executive of the board addressed this convention, taking as his

text a version of Numbers 13:30 which I have been unable to find in the four versions of the Bible which are at hand as this is written: "Let us go up at once and possess the land for we are well able to possess it." But he spelled out his meaning: "Let us possess the land. Let us take America for Christ. Let *us* do it. I like those words. That is Baptist language. No overlordship; just the coordinated effort of a people who love God, seeking to carry out his command and his commission. Let us go up at once and possess the land."

I

This annual mass meeting of "messengers"—not representatives—of the churches is an important element in the process of denominational integration and expansion. It is well understood that ministers who are ambitious will attend the convention and if possible take an active and "cooperative" part in its proceedings or in those of the numerous boards and agencies connected with it. As for secretaries of national or state boards, or heads of seminaries or hospitals, they would no more think of missing an annual convention than they would dream of publicly doubting the Mosaic authorship of the Pentateuch. In the convention those forces meet which will move mountains all over America in the succeeding twelve months.

An example was the preliminary move made in this convention for the invasion of Canada. The map distributed here by the denominational publicity bureau showed the Southern Baptist Convention organizations confined to 23 of the states of the United States. They ranged from Maryland to Oregon-Washington and include Ohio, Illinois, Missouri and Kansas. But Baptists from the northwestern states came to this convention with a determination to spill over the border into British Columbia. The home missions and Sunday school boards had refused to permit them to help unaffiliated Baptist churches in that province. They came here painting a graphic picture of the size and wealth of that northern land, pointing out how slowly its churches are growing and how eager some Canadian Baptists are for the "promotional genius" of the Southern Baptist Convention. President J. W. Storer ruled that the constitution of the convention confines activities of those boards to the United States, but his veto was overridden by an appeal to the convention. So the two boards are authorized to help unaffiliated Baptist churches in British Columbia if on further reflection they desire to do so. It is safe to predict that the expansionists will know how to create this desire.

During the above discussion, one speaker said that in his opinion a man could be for comity or for the Great Commission, but he could not be for both. Another expressed pained surprise that a board member had given a favorable connotation to the word "comity." The convention majority agreed with him that "comity" was a bad word and its use here, even when it related to dealing with other Baptists, was a breach of taste. Throughout the discussion it was assumed that the Great Commission was given exclusively to Southern Baptists. It was openly stated that the rapid growth in numbers and wealth of the Southern Baptist churches is an obvious sign of God's favor. If this favor falls so richly on a people who take no account of other denominations, why complicate life by admitting that those denominations exist or have claims anybody is required to respect? Possess the land!

In the process of growth some developments are taking place which reflect a maturing sense of churchmanship. One of these is the slow evolution of the executive committee of the Southern Baptist Convention. The convention itself is a meeting and it is also a continuing organization. Now the convention is turning over an increasing number of decisions to the executive committee, and with these goes power. One of the decisions it was asked here to make has to do with the location of the S.B.C. radio commission. For more than a decade the commission had been domiciled in Atlanta. Its new secretary, Paul M. Stevens, complained that it was not appreciated in Atlanta; that it had been treated like a stepchild during the dozen years it has been located in the Georgia capital; that it would do a much more effective job if it were moved to Fort Worth, Texas. At first the convention agreed with him, then it referred the matter to the executive committee, with power to act. (Fort Worth will probably win.)

II

Even more important was the action of the convention in asking the executive committee to decide whether the home missions board should be allowed to borrow over $3 million to lend to new churches for building. Ten years ago, as Courts Redford reminded the convention, "We had no western or pioneer work; now there are four new state conventions and approximately 1,500 churches in these areas. . . . During the last 25 years Catholics have increased 57 per cent, Protestants 65 per cent and Southern Baptists 104 per cent. . . . The home missions board has about $3 million in its two loan funds. We must have at least $10 million to meet the needs of the next few years. There are 1,500 churches in the convention territory that are without church buildings. If we realize the goals we have set, we will have at least 5,000 additional churches in our convention in the next four years. . . . The bottleneck in Baptist advance today is the need for adequate funds for church buildings."

This was strong pressure, and Dr. Redford was prepared to show that it would be a good investment. He said: "Suppose we constitute 2,666 churches in 1956 and after four or five years they do as well as these other churches to which I have just referred. We would then increase our mission giving by $3.5 million; our giving to local work by $23 million; our baptisms by 45,000 and our Sunday school enrollment by 450,000." But some older members of the convention remembered what huge debts contracted in another era of expansiveness did to church life in the 30's. And so the whole matter was referred to the executive committee. In this body the denomination is developing an agency capable of wise and responsible action. Whether it can survive and grow in spite of a conception of church life which leaves no room for such a delegation of powers remains to be seen.

The convention, however, did not hesitate to act in its own behalf on a great variety of denominational matters, most of which were board and committee recommendations. Of greatest interest was its forthright action supporting the Supreme Court ruling against racial segregation in public education, which was reported in these columns

last week. (See The Christian Century, June 16, page 723.) The action was voted after a spirited debate followed the recommendation of A. C. Miller, secretary of the Christian life commission, and all the members of his commission present at this convention. The statement began: "In the light of the recent decision by the Supreme Court of our nation declaring segregation of the races to be unconstitutional, and in view of the position of this convention in adhering to the basic moral principles of our religion as they apply in race relations, we recommend (1) that we recognize the fact that this Supreme Court decision is in harmony with the constitutional guarantee of equal freedom to all citizens and with the Christian principles of equal justice and love for all men." Four other recommendations commended the court for deferring a decision on the application of its ruling, urged "our people and all Christians to conduct themselves in this period of adjustment in the spirit of Christ," reaffirmed the convention's support of public schools and asked Christian statesmen and leaders in the churches so to act in this crisis that it "shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples."

III

Enrollment of ministerial students in the 68 educational institutions of the convention last year passed 10,000 for the first time, and more than 5,000 of these young people are already studying in the denomination's five great seminaries. Largest of these is Southwestern at Fort Worth, which has 2,304 students, of whom 1,399 are studying in the school of theology, 853 in the religious education department and 104 in the department of sacred music. J. Howard Williams, new president of the seminary, is seeking $10 million, to be divided equally between new buildings and endowments. The new Southeastern seminary, for which the convention bought the buildings of Wake Forest College in North Carolina, already has 343 students and is turning away "several hundred each year" because the college is slow in moving to its new campus. The New Orleans seminary has recently moved its 885 students to a $4 million campus. The Golden Gate seminary at Berkeley, California, has just spent $400,000 to buy the 125 acres once offered as a site for the United Nations, and is beginning to build a $9 million set of buildings to accommodate a student body of 1,000. It has 273 students.

Southern Baptist Theological Seminary at Louisville, the oldest of the denomination's schools for training ministers, has 1,529 students. Its $3 million endowment is the largest held by any Southern Baptist seminary, although it is likely to be passed soon by Southwestern. Southern, Southwestern and New Orleans seminaries meet the accreditation standards of the American Association of Theological Seminaries, and the others are moving in that direction. Roland Q. Leavell of New Orleans told this convention: "Something mighty and significant is about to happen in this mid-century. I believe, humanly speaking, the victory we hope to win for Christ depends more on a ministry trained in our seminaries than on any other human factor."

H.E.F.

Will You Marry Me?

EDITOR THE CHRISTIAN CENTURY:

SIR: In this heyday of anthologies someone, sooner or later, will get up an anthology of proposals of marriage, representing all the varied temperatures of man's heart and mind. They will range all the way from the lyric and ecstatic to the subzero emotion of the man who led his intended to the family lot in the cemetery and asked her how she would like to lie there, eventually.

We offer for the low temperature prize the letter in which Edward Dickinson, father of Emily Dickinson, proposed marriage to his future wife. He wrote:

> Let us prepare for a life of rational happiness. I do not either wish or expect a life of pleasure. May we be happy and useful and successful and each be an ornament in society, and gain the respect and confidence of all with whom we may be connected.

What a delirious program! Nothing incendiary there! He had a firm grip on himself. We can measure some of the world's progress, particularly woman's progress, by the fact that hardly any girl in the nation would today say "Yes" to such a sensible offer. She would say, "No, thank you! I do not want to be an ornament. You go over and perch on the what-not and be an ornament all by yourself. I'd rather marry a hot-headed lad foolish enough to love me."

This letter does have a mournful suggestion in another realm than that of marriage. It represents the exact emotional temperature and excitement of many people in regard to religion and the church. Austerely rational, everything under control. No danger of forgetting themselves in any indiscretion of generosity. No silly nonsense like finding their life by losing it.

> When passion glows, with heat intense,
> They turn the hose of common sense
> And out it goes, with small expense.

The greatest enemy of love is common sense, as frequently defined. The greatest enemy of Christianity is common sense. The two people to whom Jesus gave the most lyrical praise, the woman who anointed him with costly perfume and the woman who put all her living into the alms box, were eminently foolish. They let themselves go, unchecked by common sense which would whisper, "Go easy, sister."

Many years ago a young man in Pittsburgh was courting (that was the expression then) a girl who lived out on Herron hill, at the end of the carline to the east. For two years he went out to see her every Wednesday night. Finally he asked her to marry him. She refused, and he was dumfounded. She explained her refusal thus: "For two years you have been out here every Wednesday night. Never once did you miss the last car back to the city. I can't risk a man who never forgets himself." Bright girl!

A church in which the emotional temperature is set by the Edward Dickinsons will never

> Climb the steep ascent of heaven
> Through peril, toil and pain.

It will not turn the world upside down. In calm self-control it will sit and rot.

Yours, SIMEON STYLITES.

Protestantism in the World Council of Churches

By Charles Clayton Morrison

THE TASK which the World Council of Churches has undertaken is more formidable and complicated than is generally realized. Its fundamental task can be stated in the broad terms of a search for Christian unity—a unity that will make visible the whole Christian church as the Body of Christ. The council does not present itself as the goal of this search, or as the model upon which the goal is to be fashioned. It is strictly a *council* of the now separated churches, and should disappear when the goal becomes sufficiently concrete to require a more integrated embodiment.

The World Council embraces churches of many kinds throughout the world. These fall into two main categories: the churches long separated by national or geographical isolation, and the separate denominational churches of Protestantism. Confusion has arisen because of the complexity created by according a parity of status to the churches of these two disparate categories.

The assumption prevails that the concept of Christian unity applies in the same sense to the churches in both categories. But this, on reflection, will be perceived to be an error. The status of these two groups of churches is incommensurable, the problems which they present to the ecumenical movement are not identical and the concept of Christian unity as applied to them, respectively, cannot be made to mean the same thing.

I

Let us first look at what we may call the global situation; that is, the problem of Christian unity in relation to the numerous far- and long-separated branches of non-Roman Christianity. These will be represented at Evanston. Our question, then, will be: What does Christian unity mean as applied to them? They are all Christian churches, each autonomous within its own national or geographical habitat, but they have for centuries been almost totally unacquainted with one another. Each has lived in virtual isolation and developed along often divergent lines of thought and practice.

The ecumenical movement, in its World Council development, is a Christendomwide endeavor to achieve a Christian unity of these separated national churches. (By "national" is not meant "established.") This is a worthy, indeed, a grand, ideal. The American churches should be fully informed of this global aspect of the ecumenical movement, and of its distinct problem in contrast to the problem of unity presented by Protestantism.

What, then, does Christian unity mean as applied to these national churches? Certainly it cannot mean their ecclesiastical union. The idea of a world church *ecclesiastically* united has not found explicit or even vague expression in this movement. The utmost unity that has been hoped for or desired across national borders is a unity of acquaintance, understanding, fellowship, cooperation, mutual recognition including intercommunion and, possibly, some form of federation short of ecclesiastical integration.

These churches are not analogous to the denominations that exist in Protestantism. As long as there are nations, it is inevitable and beyond reproach that the non-Roman church of Christ, if and when it becomes ecumenically united in spirit and full fellowship, will manifest itself in a highly autonomous church in each nation. These national churches would be true expressions of the true church of Christ, bearing no stigma of schism or sectarianism because of their national autonomy. This is what "Christian unity" means, or should mean, as applied to the national units now included in the ecumenical movement. To go further would lead to the adoption of the authoritarian ecclesiastical principle of the Roman Catholic Church.

In order to achieve this unity, it is necessary when their representatives meet together, as at Evanston, that their conversations shall cover a wide and unrestricted range of theological and ecclesiological subjects. They have to overcome the feeling of unlikeness, amounting in some cases to a doubt that one or another of these churches has actually preserved the Christian faith. This requires scholarly inquiry into the nature of the Christian church, and into the essence of the Christian gospel. No rapprochement is possible short of such a thoroughgoing exchange of ideologies. Hence a large place must be accorded to theological subjects in the Evanston program and in the councils of the ecumenical movement in general.

II

Turning now to the problem of Christian unity presented by Protestantism, it should be obvious that it is radically different from that envisaged by the Christendomwide undertaking. It arises from the existence of sectarian churches, as contrasted with national or geographical churches. This is an old problem which has dogged the enlightened conscience of Protestantism from the days of the Reformation itself. Protestantism was well along into its four hundredth year before the modern movement for its unity began to emerge. This movement has attained large proportions, especially in the United States and Canada. But its supporting factors are poised so precariously that the influence of the World Council assembly to be held in our midst may, instead of furthering it, set it back in confusion. The American churches look with increasing clarity toward the goal of a form of union that will enable Protestantism to become the manifestation on this continent of the visible worldwide church of Christ. This it cannot now be, because the true church on the American scene is hidden from view and rendered impotent by the system of autonomous man-made sectarian churches.

It would be misleading to leave the impression that the

movement for Christian unity in American Protestantism is stronger than it really is. There are denominations which do not yet share this ideal. But there are whole denominations which are traditionally and corporately committed to it, and are striving earnestly to surmount the obstacles that stand in the way of its achievement. Even in those churches which emphasize their sectarian exclusiveness there are outstanding ecumenically-minded leaders whose influence is turning the mind of their several denominations in the direction of the ecumenical fellowship. Steadily the differences among our denominations are falling into the background, while their unities are coming to the fore. The movement for Christian unity in American and Canadian Protestantism is a stream flowing through all its churches. This stream has many tributaries, some large and full, others thin but appreciable rivulets. Yet all contribute to a full flow of ecumenical faith toward a united church.

III

Because the World Council has failed to distinguish between the two situations to each of which the concept of Christian unity is rightly applied, its earlier goal has become obscured. From Edinburgh 1910, through Stockholm 1925 and Lausanne 1927 to Oxford and Edinburgh 1937, it was the sectarian divisions of Protestantism that gave content to the conception of Christian unity. With the inclusion of the Eastern Orthodox and, later, other non-Protestant churches the emphasis shifted from the acute problem of Protestantism to the more general and perhaps more genial task of cultivating acquaintance and fellowship with all branches of world Christianity.

The effect of this broadening membership and purpose has been unfortunately and unnecessarily to relegate the Protestant problem to a marginal if not a negligible position. And it has carried with it an unrecognized change in the meaning of Christian unity. The term is now applied to the kind of unity which should obtain among national or geographical units of the Christian church. But the concept of unity as applied to a church existing only in schismatic churches is eclipsed by concern with the more inclusive undertaking. The Protestant problem has come to be regarded as a subordinate or merely parochial problem which the churches must work out for themselves.

But the global concept of unity does not meet the Protestant situation. On the contrary, in its operation it tends to freeze yet more solidly the anomalous sectarian mold from which Protestantism is striving to emancipate itself. That this danger is perceived by some of the best spirits in the leadership of the World Council itself is no secret. One of them, Bishop Lesslie Newbigin of the Church of South India, in his recent book, *The Household of God,* warns the World Council at this point in a challenge no less searching than I wish my own critique might be. In discussing the "neutrality" of the council in its attitude toward the Protestant problem, he says:

> All conceptions of reunion in terms of federation are vain. . . . They leave the heart of the problem untouched. . . . They do not grapple with the fact, which any serious reading of the New Testament must surely make inescapable, that to speak of a plurality of churches is strictly absurd . . . that our ecclesiologies are, in the Pauline sense, carnal. . . . The disastrous error of federation is that it offers us reunion without repentance. . . . The result is the stalemate with which we are painfully familiar. As an organ of cooperation and conversation the World Council of Churches goes from strength to strength. But the visible reunion of the churches makes little progress and, indeed, denominational positions tend to harden. Thus the council, instead of being something essentially transitional, tends to appear more and more as the permanent form of the churches' unity. Its ecclesiological neutrality is in danger of becoming a screen for ecclesiological federalism. . . . The World Council has a right to exist only as a means to something further, as a stage from disunity to unity; and if it comes to be regarded as the proper form of the church's unity in Christ, it will have become committed to a disastrous error.

It is plain that Bishop Newbigin feels that the World Council is settling down to a policy of federalism as applied to the Protestant denominations. This is another way of saying what I am saying here, that the global concept of Christian unity is displacing the concept of Christian unity as applied to the problem of Protestantism.

Protestantism itself is a global entity. No clear handling of the total ecumenical problem is possible without taking this fact into account. Its divided churches are spread all over the world—not only in the United States and Canada, but in Britain, Europe, Australia, New Zealand, and in Asia, Africa, Latin America and the islands of the seas where Protestant missions have established their churches. These sectarian churches are all included in the membership of the World Council on a parity with those of the national or geographical type, and they far outnumber the others.

IV

The generous policy of giving these churches an equal status in the World Council with the national type of church has tended to confirm their sinful illusion of being true churches. This was probably the ground of Bishop Newbigin's keen observation that, while the World Council "goes from strength to strength . . . the denominational positions tend to harden." It also explains the warning word of Henry P. Van Dusen (quoted in my article of January 13) that the ecumenical idealism of the World Council is in serious danger of being drained off and capitalized by the evil spirit of denominationalism.

I am not suggesting that the inclusion of these Protestant churches on a basis of parity with churches of a totally different kind was wrong. There was no other way for them to be included except as churches, for they all *are* churches, in fact and avowal. Their false churchism is their contribution to the disunity of the true church of Christ. But it must not be forgotten that it was these sectarian churches which constituted the "ground floor" of the World Council. They were in fact the actual host to all other churches. It was they who did the "including," who dreamed the dream of a visible Body of Christ on a world scale and invited churches of another order than their own to share in the pursuit of this ideal. The problem of achieving the unity of the churches of the Reformation was the original task which the ecumenical movement set for itself. It could not have been the intention of these churches to allow the global goal to displace or subordinate the goal of their own unity.

The achievement of the global ideal will be impossible until Protestant schisms are treated—that is, until the World Council can receive its great Protestant constituency as a true church on a parity with its other churches. This

it cannot do so long as it ignores the radical distinction between the false churches of Protestantism and the churches of its global constituency. In sheer, hard ecclesiological theory, these sectarian churches cannot claim a status of parity in a world council of churches. But the ecumenical movement confronts a condition, not a theory. It should therefore cooperate with them, not in terms which honor their static sectarianism, but in terms which honor their dynamic endeavor to transcend their sectarianism. Unless the World Council applies the only relevant concept of Christian unity that makes sense in Protestantism to this root cause of its disunity, the effect cannot be other than to confirm the denominations in their sinful separatism.

The contribution which American Protestantism can make to the total ecumenical movement cannot be exaggerated. But its chief contribution can be made only as it progresses toward the goal of its own unity. For this it stands in profound need of ecumenical help. The progress we have already made toward unity is luminous with instruction for World Council procedure. The experience of our churches would save the council from the error of loading the movement toward Protestant unity with the excess baggage of theological questions on the assumption that agreement must be reached in this area as a preliminary to a united church.

The American churches will not follow this lead. Their critics from abroad may condescendingly interpret this reluctance as due to naivete in theological understanding. I beg them not to adopt this gravely wrong interpretation. The American attitude is due not to theological unsophistication, but to the wisdom of experience. Our churches have had enough experience with the divisive effects of writing theological creeds into the constitutions of their denominations. They are not antitheological nor theologically simple minded. But their own ecumenical leadership increasingly believes that theology belongs in the free fellowship of the church, not in its constitution.

If the World Council reorients its course by restoring its earlier and true ecumenical goal, the American churches will be enabled to make a contribution, soon or late, to the ecumenical movement by the actual achievement of their own unity. The strategic importance of such a contribution to the larger unity, not only of global Protestantism but of non-Roman Christendom, cannot be overstated. As the American Methodist bishops unanimously declared to their General Conference of 1948, in an address drafted by one of the distinguished presidents of the World Council: "The union of American Christianity would electrify the world and accelerate the trend toward union in every continent."

Guatemala's Land Reform

By Carleton Beals

A FEW YEARS AGO the peasants of Guatemala were permitted to assemble only for religious festivals. Every attempt on their part to organize for other purposes was raked with machine guns. Today every village has blossomed out with such signs as "Field Workers' League" or "Cooperative Agraria." Lately a new one has been added. It reads: "Down with Foreign Intervention!"

In Guatemala, 70 per cent of the people cannot afford to buy a pair of shoes, or even sandals. Not many years ago barefoot peasants with ropes around their necks were herded by the soldiers to work on the coffee, sugar and banana plantations. Thus was continued, after four centuries, the old Spanish *mita,* the forced-labor roundup for the mines and the *fincas.* The impressed workers were supposedly paid a wage of ten to fifteen cents a day, but most of this went into the pockets of labor-contract sharks who split with the army officers. At the end of the six-month compulsory work period, each worker (if not held in debt slavery) was given a few *quetzales*—scarcely enough to buy his food on the long walk back home. If, as often happened, he had been sent to work in a less salubrious climate than the upland Los Altos region, he came home afflicted with malaria, intestinal infections, hookworm or venereal disease.

A show of abolishing this age-old work system was made by Dictator Jorge Ubico, a product of the 1930 depression who misgoverned and abused the nation for fourteen years. The net result of his efforts was to legalize the system through application of a five-month vagrancy clause.

During World War II, when Guatemala was occupied by North American forces and experts, many projects were promoted with American dollars. New roads, port improvements and military barracks appeared, new sanitation measures were started, new crops were introduced. But the human situation did not improve. An acute labor shortage led to overtime work in the villages by the bayonet and rope squads. In spite of the flood of dollars from the outside and the apparent prosperity, the country simmered with revolt.

On the North American projects, the workers received somewhat higher wages than did those on adjacent private plantations. Moreover, they collected their full wages in person. Dictator Ubico protested so violently against this "improved wage scale" and so harrassed the undertakings that in disgust the United States army finally turned over to him the Pan-American highway construction and the money allotted for it. Thereupon he bungled the project, and it was never finished. We gave him enough money to build a road to the moon, but in fifteen years he paved no more than 23 miles of rural highway. We also gave him new weapons, ammunition, artillery, tanks and barracks—among the showiest of which is the colossal edifice now dominating the capital. But in spite of the generous aid received by Ubico and his army, he was overthrown in the midst of our "good will and defense" effort.

The new regime that assumed power in 1944 promptly abolished forced labor and called for a freely elected constitutional convention and free elections. Its first concern was land reform. Two per cent of the rural population owned over 70 per cent of the country's farm land. Nearly all farm workers were serfs. It was a worse situation than that which exploded into the 1910 revolution in Mexico. The wild splurge of dollars had done nothing to rectify this condition or to diminish political abuses; the new enterprises had merely made it more difficult for the mass of the people to enjoy the good things of life dangled before them.

The new regime's first effort was to provide decent working conditions—better housing, sanitation, hours and wages—on the government-owned coffee *fincas,* which comprised about a third of the coffee area. These were German property, which had been confiscated as a wartime measure largely at the behest of the United States. But the effort tore away the veil of sanctity from the large plantation system. If "property rights" could be abridged for wartime security, why could they not be abridged to benefit the farmers and advance national prosperity? When, as it turned out, the confiscated plantations were managed with decent wages paid and educational facilities provided, this feeling grew stronger. Then, on the other side of the border, there was the example of Mexico. This neighboring republic had grown free and prosperous and developed new industries as the result of a land revolution. It had taken a generation for the good news to seep across the Suchiate into Guatemala, but when it came it broke like a great wave.

The Peasants Demand Land

Under the new regime, the peasants were allowed to organize and to vote. For the first time in history, as President Jacobo Arbenz has put it, "the peasants, the Indians and the women have begun participating in the public life of the country."

The peasants' representatives demanded land. They wrote their demand into the new constitution. The slogan was like that raised long ago by Zapata and Villa in Mexico: "Land, Water and Schools." For a brutal conquest system that had managed to endure and keep the country in dark misery and backwardness for four centuries, and which was out of line with every modern trend, the day of reckoning had at last arrived.

The feudal barons had kept one of America's richest countries in darkness. They had failed to introduce modern methods and had kept large areas idle the better to control prices. In a country of rich soil, they had refused to grow foodstuffs, thus making the price of imported rice, wheat and corn incredibly high. They had blocked the building of roads except to the nearest railroad or port. They had prevented the establishment of new industries which would have led to higher wages. They had strangled free enterprise and all semblance of a democratic system. Until a free land system came to Guatemala, no free enterprise could be practiced, no improvements in housing and health could be undertaken.

Conditions in the rural areas were desperate. Except for meager communal lands in highland villages, most of the rural population was landless. Twenty-two large landowners held a total of 1,302,000 acres—50 per cent more than 260,000 individuals owning an average of 3.1 acres each, one-fourth of which was share-cropped. The largest owner was the United Fruit Company, with more than 500,000 acres and indirect control of other tracts. This foreign-operated company owned more land than did half of the nation's small landholders combined.

Low Wages, High Prices

In Guatemala, the illiteracy rate was over 70 per cent. The average farm wage as of April 15, 1952, was still only 26 cents a day. Today, on the coffee *fincas,* it is $1.08, plus about 30 cents in social security. Meanwhile, the price of food is almost as high as in the United States. Milk, meat and various other dietary necessities are almost unobtainable. However, some powdered milk is being provided to schools through the United Nations.

After 1944, the new government under President Juan José Arévalo, a former school teacher, tried to meet the clamor for land by setting up "colonies" on government lands, where model housing and farming equipment were provided. Arévalo was first called a pro-nazi, later a Communist, but he terms himself a "Christian socialist." His effort failed, largely because it required large outlays with little immediate visible return, and because the settlements, situated mainly in remote areas, required costly roadbuilding.

In the meantime, the peasants were growing more restive in their demands for adequate land reform. Raising the alarming cry of "Communist menace," the United States army rushed more arms from the Canal Zone to the rural commanders. The arrival of some of these shipments coincided with a strike against the United Fruit Company, which Arévalo refused to put down by force. The net results of the shipments were four serious army revolts against the new people's government, already harrassed by unrest arising from its failure to push land reform rapidly. It was also confronted by twenty smaller uprisings by plantation managers who had been required to build sanitary housing —with the government loaning the money, providing all materials at cost and furnishing building machinery free.

Confiscation by Purchase

Eventually, the German *fincas* were leased by the government to some 15,000 farmers and to farm cooperatives. The new operators were helped out with nearly $500,000 in rural credit and given technical assistance.

Land reform got into full swing only after the election of Jacobo Arbenz, formerly minister of war, as president. As was the case in various European experiments, the Agrarian act of June 17, 1952 (Decree 900), provides for expropriation of all idle land, to be paid for on the basis of assessed valuation with long-term three per cent agrarian bonds. Farms under 223 acres in size were exempted, whether cultivated or not. Those up to 670 acres were exempt if two-thirds under cultivation. Prior notice was given to owners either to cultivate their idle lands or to sell or lease them to people able and willing to put them into use.

Application of this law has been prompt and efficient. In a little over a year, close to a million acres were purchased by the government, and some 125,000 peasants

provided with land. The operators have been helped by loans and by the distribution of seeds, animals, tools and technical advice. Machinery centers have been set up such as that at Cuyuta, where heavy equipment is available to farmers on a loan or rental basis.

The new operators have been encouraged to diversify their crops and to sow their acreage to cereals, beans, rice and other foodstuffs. The aim is to free the country from too great dependence on commercial exports such as bananas and coffee, and to lessen the need to import foodstuffs. Last year, for the first time, Guatemala grew enough coffee for all domestic needs. During the coming year it is hoped that the country will become self-sufficient so far as necessary foodstuffs are concerned, and will have some surplus for export. These accomplishments are the result of putting a million additional acres under the plow, and of the rapid cultivation of other large acreages by plantation owners in order to avoid expropriation.

The entire program has been broadly conceived, with an effort not to curtail existing production in the process as happened in Mexico for many years. It includes provision to the farmers of technical and other assistance. Four fine new agricultural schools have been opened, and hundreds of rural schools established. Thousands of units of sanitary housing have been built by the government, or by property owners in compliance with the law. Many new farm-to-market roads and hundreds of miles of main paved highways have been constructed. Much effort has been devoted to building of new water systems and sewage disposal plants. Mobile sanitary units have been set up to help combat malaria, typhoid, typhus, small pox and children's diseases. The capital has been transformed into a bustling modern city.

The government has been particularly intent on breaking the monopoly of the "banana" railroad, with its cheap rates for banana shipments and exorbitant charges for other freight and for passenger service. It has also sought to break the stranglehold the banana company has fixed on ports and on overseas shipping. Priority has been given to building the new highway from the capital to the north coast, where an entirely new port—Puerto Tomás—is being constructed by the Knudson-Morrison concern alongside Puerto Barrios, which is controlled by the banana company.

While the present government of Guatemala is not Communist, it has tolerated Communists, and they are strong in the labor and peasant movements. Meanwhile, dollar diplomacy will not solve the Guatemalan question; it will only create more Communists. Armed threats and intervention will merely destroy the good neighbor policy. They might indeed stop the land revolution—but at the price of violence and bloodshed. And that would aid communism the world over.

Guatemala is as large as England, and has far greater natural resources. Invulnerable bulwarks against communism there would be success of the land reform program, ending of all traces of the old feudalism and serfdom, and expansion of the present program of education, health and technical assistance. The only sure antidotes for communism in this Central American nation are freedom and progress; the one sure way to foster communism is to force the people back into the old rut of backward feudalism.

BOOKS

WHY DICTATORS? THE CAUSES AND FORMS OF TYRANNICAL RULE SINCE 600 B.C. *By George W. F. Hallgarten. Macmillan,* $5.50. Machiavelli's famous book, *The Prince,* was designed to tell an ambitious early 16th century ruler how he could impose his will upon the state and on conquered peoples. Approaching that problem from a wholly different point of view and by an entirely different method, Dr. Hallgarten analyzes the techniques by which rulers, leaders, "men on horseback" and manipulators of the mass mind have done that, with greater or less success, through 25 centuries. The modern instances are presented with most detail. Machiavelli's idea was to enable the would-be dictator to accomplish his purpose. Hallgarten's is to enable the people to prevent it. Understanding is essential to prevention. Deflation of the dictator's pretension of being a superman is an important factor in frustrating his ambitions. Dr. Hallgarten is well equipped with both historical knowledge and political and psychological understanding. Born in Munich, of a family long prominent in New York, he has a Ph.D. from Heidelberg, taught in the University of California, served in the American army in World War II and has lectured widely on the history and sociology of modern Europe.

PLAIN CHRISTIANITY. *By J. B. Phillips. Macmillan,* $1.65. A series of attractive and impressive radio talks, on the British and Australian circuits, by the author whose modern translations of the Epistles (*Letters to Young Churches*) and the Gospels attained such wide and deserved popularity.

DIARY OF A SELF-MADE CONVICT. *By Alfred Hassler. Regnery,* $3.00. The author, a conscientious objector who refused both military service and the alternative civilian service which was provided for c.o.'s, was a prisoner in a federal penitentiary 1944-45. Both before and after that he was literature secretary of the Fellowship of Reconciliation and is now editor of its magazine. His book is not a book about pacifism or a discussion of the ethics of military service. It is a book about prisons. Like every other book that tells an inside story of prison life, it adds weight to the argument that society has not yet even begun to find out what to do about criminals. Some years ago the wife of the warden of England's great Dartmoor prison started to write a book on "The Punishment of Crime," but before she had finished it the title was changed to "The Crime of Punishment." It is easier to see how badly the present system works than to devise and put into operation a radically better one. Though Mr. Hassler does not exploit his own innocence, a good part of the poignancy of his book derives from the paradox of the situation when an obviously high-minded and idealistic citizen is incarcerated and is subjected to the same type of discipline as robbers and murderers.

SAINT PAUL'S MISSION TO GREECE, NINETEENTH CENTENARY, A VOLUME OF COMMEMORATION. *Compiled by H. S. Alivisatos. Athens, Greece.* The Holy Synod of the Church of Greece planned and carried out a notable celebration of the 1900th anniversary of the Apostle Paul's crossing from Asia Minor into Greece, with a program of lectures and addresses and an extended pilgrimage to the principal places of his missionary activity. The tours and ceremonies filled the fortnight June 15-30, 1951. Since the event celebrated

marked the introduction of the gospel into Europe, as well as into Greece, the ecumenical spirit of the Greek church manifested itself by extending invitations to representatives of various churches in Europe and America, and these invitations were widely accepted. This handsome commemorative volume of more than 600 pages gives a full account of the entire celebration, the text of the lectures and addresses in their original languages—Greek, French, German or English—and appreciative comments by many of the visitors and by the press of several countries and communions. It is a noble volume commemorative of a great event. Dr. Alivisatos, who compiled it, was secretary general of the festival committee.

GRASSROOTS OF HEAVEN, POEMS NARRATIVE AND LYRICAL. *By Wade Thompson. North River Press, 311 W. 43rd St., New York, $3.50.* Mr. Thompson takes no pains to be a conformist. His is the "song of a seeking soul." There is a flavor of honesty in such answers as he has found, and no less in his humility before the greater mysteries.

IN EVERY CORNER SING. *By Helen Pfatteicher. Muhlenberg, $2.50.* A brief and simple account of the development of hymnology and of the lives and work of some of the most important authors and composers of hymns.

HYMNS FOR CHILDREN AND GROWNUPS. *Edited by Lee Hastings Bristol, Jr. and Harold W. Friedell. Farrar, Strauss & Young, $3.75.* The evident purpose was to produce a hymnal that would be especially suitable for use in families—and perhaps in larger gatherings in which the family spirit predominates—rather than for churches or Sunday schools. Many of the old standard hymns are included, as well as some that are old but less familiar. Among the new ones are 31 composed by one or the other of the editors. The whole is musically interesting, and the format is cheerful.

EBERHARDT'S BIBLE THESAURUS. *Compiled by Ernest G. Eberhardt. Exposition Press, $5.00.* Passages of Scripture totaling more than 700 pages are arranged under about 100 main topics, with subdivisions of the larger ones. Many persons may find such a compilation and classification of the biblical material useful. It serves much the same purpose as a topical index of Scripture, but gives the added convenience of putting the desired passages immediately before the eye without the trouble of looking them up. Its disadvantage is that it tends to put all passages on an equal plane of authority for Christians today. Thus under one topic there are extracts from Exodus, II Chronicles, Isaiah, Matthew and Romans. The impression can scarcely be avoided that the Bible is a book of level inspiration throughout, though the reader can discriminate among the various sources if he will take the pains to do it. The compiler, who died in 1953 at the age of 89, was a devout layman and Bible student, a chemist by profession and a former president of the American Pharmaceutical Association.

FUNDAMENTALS IN CHRISTIAN EDUCATION, THEORY AND PRACTICE. *Edited by Cornelius Jaarsma. Eerdmans, $5.00.* Here are systematically arranged selections from writings on Christian education by about 15 authors, American and Dutch—though the Americans also seem to be of Dutch descent. While these authors are all on the conservative side and seem to reject completely the characteristic features of what is commonly called "modern" education, it should not be assumed that therefore they propose a return to the methods of long ago. They do not, in fact, do this. Educators who pride themselves on being strictly up to date, if not a little ahead of it, might find it profitable to get the ideas of those who occupy this position. Conservative or not, they include a great deal of good sense and some sound modern psychology.

THE FREMANTLE DIARY. *Edited by Walter Lord. Little, Brown, $4.00.* Lieutenant Colonel Fremantle was a British officer, on leave of absence from the Coldstream Guards, who spent three months in the south during the Civil War. He went from Brownsville, Tex., to Gettysburg, arriving just in time to see the battle, traveling as a private person for his own pleasure and enlightenment (a busman's holiday for a soldier) but viewing the scene with a trained eye and meeting many of the Confederate leaders. When he went home, as Mr. Lord says, "he had not only been everywhere but he knew everybody." His diary was published in London in 1863 and in America the next year. Now ably edited by a professional tax expert who is also more than an amateur student of Civil War history, it is a document of contemporary interest as a detached account of some aspects of that war and an intimate picture of many southern leaders, a lively portrayal of frontier and wartime social life, and a mirror of a traveling Briton of the period who was evidently one of the most amiable of his class.

THEY BUILT FOR ETERNITY. *By Adolf-Gustav Gedat. Translated by Roland H. Bainton. Abingdon, $5.00.* With not too much text and many magnificent pictures on ample pages (9 by 13), the author and his even more famous translator present a panorama of some of man's most ambitious efforts to wage, by architecture, successful contest with oblivion. Here are the glories of Babylon, Karnak, Baalbec, Jerusalem, Rome, Cuzco, the Great Wall of China, Peking, the Taj Mahal, Angkor—and the skyscrapers of New York. And many more beside. It is an impressive record of human achievement, and of its futility if its aim is permanence. A fact to be remembered is that most of the mighty structures that men have erected to defy the tooth of time have pretty well defied it, and have been ruined not by the attrition of wind and weather but by the fury of war or the cupidity of men who wanted to use either the ground or the stone to build something else. *Tempus edax, edacior homo*—as an old French bishop once reminded me when I visited him at his summer retreat in the Pyrenees, where he had rebuilt the ruins of an ancient monastery that men had long been using as a quarry. In this sort of book, statistics ought to be scrutinized carefully by both author and proofreader. Of the Pantheon at Rome, the author says: "The great bronze doors, over 140 feet high, turn heavily on their hinges." Well they might, if they could turn at all. If Urban VIII "secured 450,000 pounds of bronze" from the ceiling of the portico, how much would a pair of 140-foot bronze doors weigh? And how would they swing under a dome 142 feet high?

THE STEPCHILD. *By William Carlson Smith. University of Chicago Press, $6.00.* A sociological and psychological study of the facts and consequences of the stepchild relationship, which of course involves consideration of relations with step-parents and step-siblings. There are many factors which may complicate these relationships. One of them is the persistence of a stereotype which give an unfortunate connotation to the words "stepchild" and "stepmother."

ESSENTIAL BOOKS FOR A PASTOR'S LIBRARY. *Faculty of Union Theological Seminary, Richmond, Va.* A rather copious annotated list of books on the Bible, church history, Christian doctrine and pastoral theology, recommended for studious ministers. Could stand some strengthening in church history. I am only guessing, but probably an interested person can get a copy by sending a dollar to Professor Kirkpatrick, Union Theological Seminary, Richmond 27, Va.

AMERICAN LIFE: DREAM AND REALITY. *By W. Lloyd Warner. University of Chicago Press, $3.50.* Professor Warner's many-volumed "Yankee City" series, an intensive study of one town, got pretty tiresome to any except professional sociologists before he reached the end. No such criticism (if that *is* a criticism) can be made of this book which, in about 250 pages, draws together in one composite picture a vast amount of carefully gathered and digested data about the social structures, the ruling motives, the dominating principles and the personal behavior of the American people. It is essential to note that the description is not limited to superficial and easily observable facts regarding opinions and behavior, but utilizes the techniques of psychological research to get at the underlying facts. For example (one line of inquiry among many): What goes through the minds of the estimated 20 million American women who listen pretty regularly to "soap opera," and why *do* they listen to it? You won't find out by just asking them. A very penetrating study.

W.E.G.

CORRESPONDENCE

On Billy Graham

SIR: To the criticism which the London ministers are reputed to be making that Billy Graham's theology is "naive Biblicism" ("Billy Graham in Britain," June 2), I would add another. There is pageantry and showmanship to capture the crowds, but there is none of the prophetic daring that challenges popular, entrenched sin in its own bailiwick. In a section where jim-crow is the pattern, this knight-errant of the "Old Book" disavowed interest in such sins. If this is the commodity sold Britain, it is specious, spurious.

J. W. Haywood.
Supreme Camp of the
American Woodmen,
Denver.

SIR: Cecil Northcott's evaluation of Billy Graham's London crusade is at once small and unrealistic. We live in perilous times in which sin, individually and corporately, is extremely ubiquitous. In the circumstances, then, we desperately require a solution—God's remedy for sin. To quote the incomparable Billy Graham, "The Bible says" the only pathway out of this stifling morass is repentance from sin and faith in the finished work of Christ. Any other solution to the problem of man's sin is as futile as an attempt at countering the effect of gravity by pulling at one's bootstrap. . . . It is very probable that on the last day—and even now—Mr. Graham will outlive his critics, not in spite of but because of London. In the meantime, "May the Lord bless you real good!"

Minneapolis. J. B. Friberg, M.D.

Another Minority?

SIR: I sympathize with your regret over the matter dealt with in your editorial, "Congregationalists to Drop Merger?" (May 12), but would like to present another point of view. You write of a "minority of less than 30 per cent thwarting the will of the majority." What about a small coterie of men in places of high responsibility and trust in the denomination deliberately setting out to remake the denomination after their own patterns of thought?

They propagandized the membership through the women's, laymen's and youth fellowships, until they returned from meetings and conferences contemptuous of [their] denomination. The editor of *Advance* announced that that paper would be used for the merger. . . . Since when are Congregationalists supposed to be herded like cattle into whatever mold a few men desire? . . .

At this time, when men in high places in government are being mercilessly cross-examined as to their loyalty and devotion to their country, men in high positions in their denomination should be given equally severe examinations as to their loyalty and devotion of the denomination they are supposed to serve. Ward K. Klopp.

First Congregational Church,
Carson City, Mich.

For Mary, Not Mariology

SIR: Mary was a sweet girl who "found favor with God." Mary was a brave young wife who made the long trip from Nazareth to Bethlehem though "great with child." Mary was a blissful mother who heard the shepherds' praise and "kept these things, pondering them in her heart."

Mary was a frightened mother who feared Herod and fled to Egypt. Mary was a grateful mother who brought her son to the temple and "presented him to the Lord." Mary was a good mother who saw that her son "increased in wisdom and stature, and in favor with God and man."

Mary was a worried mother who lost her temper when her son stayed behind in the temple: "Son, why have you treated us so?" Mary was a proud mother who wanted her son to show off before the wedding guests at Cana. Mary was a possessive mother who interrupted Jesus while he was working. Mary was distraught when she heard what her son was saying: "No one can be my disciple unless he hates his mother."

Mary was partially reassured when she heard her son say: "Honor your mother." Mary was completely reassured when Jesus dying gave her a new son and a new faith.

Frederic Fox.
First Congregational Church,
Williamstown, Mass.

Roman Saints

SIR: You termed my letter as "theological semantics" but perhaps "theological redundancy" would be better in the light of your explanation. You say that when you said Mary was supernaturally conceived you only meant she was conceived without the stain of original sin. If this is true then you repeated yourself since you listed this doctrine in the same sentence with your claim we believe she was supernaturally conceived.

But the real point of my letter was to point out that the real widening gulf between us is the growing and knowing carelessness with facts. Your current issue demonstrates again exactly what I mean.

In an article that is crowded with misimpressions, you attempt to give the impression that the Catholic Church canonizes saints for political and economic reasons. You then add, "The increasing number of American canonizations is not without relation to the increasing importance of America in the Vatican's scheme of things."

The truth is, as The Christian Century should know, just one American has been canonized in the history of the church and this one citizen of the United States, St. Francesca Cabrini, was born in Italy. But, lest you equivocate by saying you didn't mean just the people of the United States but both of the Americas, this brings the "increasing number of American canonizations" up to a total of two during the leadership of the church by Pope Pius XII since St. Mariana de Paredes of Quito in Ecuador was another of those 27 persons who have been canonized in the 14 years since Pope Pius became pope.

Dale Francis.
National Catholic Welfare
Conference,
Washington, D. C.

[The semantic debate could go on interminably. But as an indication that we were not misrepresenting much Roman Catholic teaching, see *Co-Redemptrix, a Life of Mary,* by the Rev. Peter A. Resch, S.T.D., a member of the Society of Mary. This bears the imprimatur of the Archbishop of Milwaukee as recently as Jan. 11, 1954. In the chapter on "Her Immaculate Conception," p. 31, Dr. Resch writes: "Supernaturally there was accomplished in the womb of St. Anne the singular mystery known as the Immaculate Conception." Regarding canonizations, we had in mind those of St. Isaac Jogues—see Dictionary of American Biography—and the seven other Jesuit missionaries martyred by Indians, which took place in 1930. After none previously, nine in the last 24 years is a noticeable acceleration. A number of American orders, probably spurred by the canonization of saintly Mother Cabrini, are pushing campaigns for other American candidates.—Ed.]

Social Gospel?

SIR: Your objection (May 26) to the Christian amendment to the U. S. Constitution, proposed by Senator Flanders, does not show careful examination of the case. The amendment specifically protects religious freedom, and it does nothing to the separation of church and state, but leaves the two functionally distinct. As to relations between religious groups, would that area be imperiled by an attempt to make social policies avowedly Christian?

The amendment is of course a Calvinist move; for Calvinists hold that there is the same reason for having Christian nations as there is for having Christian churches or Christian individuals. It would seem strange if The Christian Century were to repudiate, after careful study, the deliberate application of Christianity to the social order.

If the amendment is a bad thing, perhaps it could be fought on the ground that Calvinists and Catholics agree on it! It would be of interest also for us to be informed on how the American way of life would be damaged by an explicit effort to make it conform to the law of Christ.

Arthur W. Calhoun.
Sterling College,
Sterling, Kans.

NEWS of the CHRISTIAN WORLD

New York Council Director Retires

C. W. Petitt Will Become Consultant to Puerto Rico Y.M.C.A.—Laymen of Queens Plan Fall Campaign

NEW YORK, June 8.—In July Clifford W. Petitt will retire as executive director of the Protestant council of the city of New York. During his six years in the post Mr. Petitt has made a vigorous endeavor to have Protestantism worthily represented in citywide efforts vital to the welfare and betterment of Christian fellowship, aiming through Protestant activity and participation to improve the moral and spiritual life of the city and to encourage representatives of other faiths in efforts to achieve common objectives. Through local church affiliation, the council now represents an estimated 85 per cent of Protestant church membership in New York. In August, Mr. and Mrs. Petitt will go to San Juan, Puerto Rico, where he will serve as consultant to the Y.M.C.A. Before coming to the New York council, Mr. Petitt was for many years in Y.M.C.A. service in this country and in the Orient.

Three Seminaries Graduate Young Ministers

Graduation ceremonies at Union Theological Seminary climaxed celebration of the seminary's 118th anniversary. Some 185 students were granted degrees. The commencement address was given by Samuel Lucien Terrien, Auburn professor of Old Testament at the seminary. At General Theological Seminary (Protestant Episcopal), a class of 53 received diplomas. The baccalaureate sermon was preached at evensong Monday by Bishop Coadjutor William H. Brady of Fond du Lac, Wis.; the commencement address was given by John H. Hallowell, professor of political science at Duke University. At Biblical Seminary, a class of 32 were granted degrees. George Aus, vice-president of Luther Theological Seminary, St. Paul, Minn., gave the commencement address.

Hail Supreme Court Decision

The Supreme Court decision outlawing segregation in public schools was hailed as most timely by many religious organizations, civic and racial groups and individuals here. At its convention in Garden City, the Protestant Episcopal diocese of Long Island adopted a resolution commending the decision and calling on the churches of the nation to reflect its implications "in every realm of their own lives." At the Community Church of New York, the congregation voted a resolution expressing its gratification at the decision. Present at the time were Alan Paton, South African novelist, and J. Waties Waring, retired federal judge—both outspoken proponents of racial justice and equality. Some churchmen responded to the decision by criticizing the churches for their own segregation policies. In his sermon last Sunday at the Cathedral of St. John the Divine, Dean James A. Pike said that the court's decision is a "tribute to the thought of the church" but at the same time a "judgment on its acts."

Queens Laymen Attend Retreat

Over the past week-end the Protestant laymen of Queens held their annual retreat at Wagner College, under the auspices of the Queens federation of churches. Emphasis was on the laymen's returning to their homes determined to help their churches seek new members. That emphasis tied in with the special evangelistic effort to be made this fall in the borough. Under the leadership of the federation's committee on evangelism, the churches will unite in a visitation campaign. Albert E. Couch, minister of Union Congregational Church, Richmond Hill, and chairman of the committee on evangelism which will head up the campaign, led discussion on the fall effort.

Lutheran Seamen's Mission Revitalized

The Lutheran Seamen's Mission of Hoboken, N. J., which has been serving mariners in the port of New York since 1907, has revitalized its program by appointing a new seamen's pastor and opening a new operational center in Brooklyn. Herbert E. A. Patzelt, a seminary graduate awaiting ordination who came from Czechoslovakia 18 months ago, is the new pastor. He succeeds Herman Brueckner, now pastor emeritus. The agency's activities in Brooklyn will be conducted from the Y.M.C.A.'s Prospect Park branch. The mission, formerly known as the Society for the Care of German Seamen in the Port of New York, purchased property in Hoboken some years ago, when many German steamers used Hoboken piers.

Episcopal Laymen Meet For Conference

The annual week-end May conference for the laity sponsored by Calvary Protestant Episcopal Church opened with a dinner and reception at Calvary House. Featured were discussions on the application of Christian faith to family relationships, business, industry and other phases of daily life. On Monday the discussion also covered mental health and healing. On Saturday an open-house program celebrated the 25th anniversary of the dedication of Calvary House. Many of the participants came from other states and from Canada; on Sunday the sermon was preached by Claxton Monro, rector of St. Stephen's Church, Houston, Tex.

And So Forth

Last Sunday a 30-acre farm and community center at Freewood Acres near Lakewood, N. J., were dedicated to the use of 500 Kalmuk (Mongolian) Buddhists.

The Manhattan division of the Protestant council of New York city held its annual spring delegate assembly at Fifth Avenue Presbyterian Church last Tuesday. Dean Thomas C. Clark of New York University spoke on "Why Are We Here?" and Jesse W. Stitt, pastor of the Village Presbyterian Church, led a symposium on "What Manhattan Churches Are Doing Together."

J. HENRY CARPENTER.

Chile's Hierarchy Seeks Comeback

Various Moves Would Restore Control in Fields Now Secular—CARE Sends Milk for Needy

SANTIAGO, CHILE, May 20.—Chile's Roman Catholic hierarchy is trying very hard to regain control of many phases of the nation's life which were lost to it in the period 1920-52. One effort which just now is being spiritedly debated in press and radio is reflected in the demand by Catholic University here that graduates of its social service department be recognized as on the same professional level as graduates of that department in the University of Chile. The secular university protests. It points out that the Catholic department's training is definitely sectarian, and that its educational standards are so inferior that it would be a farce to grant students who have taken its course the same standing as those who have completed their work in the University of Chile.

Would Create Post of Supervisor Of Religious Education

In another effort to regain lost ground, the hierarchy is attempting to get the government to create the post of supervisor of religious education in the nation's high schools, and to appoint to it a former police officer who entered a monastery 20 years ago to escape justice. He had been accused, along with others, of conniving at the drowning of a primary school teacher, a leader in the teaching profession who had been critical of the then government of Chile. Public opinion has always resisted attempts to create a supervisory post such as the hierarchy is now demanding. In still another case, a "hidden hand," working through the militantly Catholic wife of President Ibañez, is seeking to eliminate from the high ranks of the army any officers who are Masons or "liberals." Meanwhile, the present minister of defense, a prominent Roman Catholic, is trying to transform the former objective attitude of the army toward religion into a definitely sectarian participation. On a number of occasions he has ordered army units to parade in Roman Catholic processions, thus violating the accepted principle of church-state separation. However, the majority of the army officers are inclined to be impartial toward religion, and are said to resent the sectarian attitude of the minister.

Inflation Plagues Chile

The Chilean peso has been dropping rapidly in value. Goods bought in 1940 for 100 pesos today cost 1,270. According to the government's department of statistics, the cost of living has increased 19 per cent since January of this year. Many Chileans have responded to the decline in value of the peso by investing their savings abroad. Many of them have deposits in New York banks. It is estimated that within the past year Chileans have purchased over 500 million dollars. Three weeks ago the dollar

was quoted at 395 Chilean pesos—the highest rate in history. In 1931 it brought only 10 pesos. Meanwhile, a large number of counterfeit $100 bills have been discovered circulating in Santiago. The detective bureau claims that a group of Puerto Ricans has been selling them at low prices.

CARE Promotes Milk Distribution

The head of the CARE mission in Chile disclosed last week that his organization will donate to this country up to 3.5 million pounds of dried milk for distribution to the needy. The interest of the mission and of government officials in providing milk was stimulated by the recent revelation by Dr. Alfredo Riquelme of the bureau of health that 60 per cent of Chile's primary school children are under normal height and weight, that 86 per cent have defective teeth, and that 50 per cent show a deficiency of vitamin B1. In addition to its milk program, CARE is starting a project of aid to small farmers. A shipment of 24 basic farm implement and 24 carpenter kits has arrived from the United States. They will be distributed to farm cooperatives and trade schools in the Chilean area in cooperation with the Point IV teams already at work there.

Chile's Mortality Rate Declines

Recent department of health statistics reveal that during the period 1948-52 Chilean deaths per 1,000 inhabitants decreased from 17.7 to 13 per cent. Deaths from contagious diseases decreased from 323 to 158 per 100,000 inhabitants. Infant mortality was reduced from 16 to 13.4 per cent. The department states that the reduction in the mortality rate is due to improvement in sanitation and to the rise in the standard of living.

And So Forth

Clara Rosa Otero, a native of Venezuela now living in Chile, recently gave $50,000 to the University of Chile for a building to house the school of journalism founded last year. Miss Otero's gift was made in recognition of the hospitality Chile has accorded to her and to her father, a newspaper owner and horse breeder who imported his finest horses from Chile.

Figures released recently by the press here indicate that in 1953 around 1,000 Latin Americans visited Moscow, as against 500 in 1952 and 100 in 1950.

Chile's anti-Communists are coming forward more courageously to oppose "sovietism" in Chile. In their ranks are to be found many prominent political figures. A group called the Congress for the Defense of Freedom and Culture has been holding public forums.

Santiago's First Church of Christ, Scientist, has opened its work with public addresses, held mainly at the Hotel Carrara, one of Santiago's most elegant hostelries.

PEDRO ZOTTELE.

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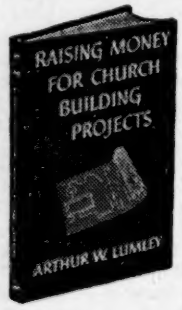

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Christian Scientists Meet

Annual Conclave in Boston Hears Reports of Power of Spiritual Healing

BOSTON, June 7.—Some 7,500 Christian Scientists from all over the world attended the annual meeting of the Mother Church, First Church of Christ, Scientist, here the past week. They heard the Christian Science board of directors declare that "spiritual understanding alone can heal today's widespread distrust and discord and assure universal freedom and security." The statement added that the "healing promises of practical Christianity apply to every human being and every group and nation," and that the teachings of Jesus Christ offer a lasting solution to confusion in government, conflicting national interests and world tension.

William R. Knox of Boston, a Christian Science practitioner who has been active in the denomination for almost a half-century, was named president for the coming year. At the meeting, numerous reports of Christian Science healing were read. Will B. Davis, manager of the committees on publication, reported that "favorable legislative action" reflects growing recognition of the effectiveness of such healing. Emphasizing that "freedom imposes responsibility," Mr. Davis said that respect for the rights of others and careful observance of the laws relating to quarantine and the reporting of communicable diseases have "done much to win public respect."

Reports on the worldwide activities of the church, which has branches throughout the United States and in some 40 other countries, were given at the meeting. Richard H. Chase, manager of Christian Science activities for the armed forces, disclosed that 365 field workers are ministering to hospitalized veterans and members of the armed forces. In addition, 18 Christian Science chaplains are on active duty with the troops, three of them in Korea.

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by DIETRICH BONHOEFFER

translated and with an introduction by John W. Doberstein

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Rapid Gains Told By Adventists

Quadrennial Conference Is Attended by 25,000 Delegates—Many Welfare Projects Reported

SAN FRANCISCO, June 5.—Reports given at the 47th Seventh-day Adventist General Conference, held here May 24-June 5, refuted the charge sometimes made that this denomination, with its belief in the "personal coming of Christ," substitutes eschatology for ethics. It was disclosed that during the past quadrennium Seventh-day Adventists gave welfare aid valued at nearly $33 million to some 17 million persons.

At a special service last Saturday afternoon, a representative of the Freedom Foundation of Valley Forge, Pa., presented a certificate of award to the Texas delegation honoring the relief work Adventists in that state did following the Waco tornado last year. Marshaling the relief organizations of the various churches in Texas, the conference headquarters was able to bring clothing and other material aid immediately to Waco and distribute it to victims of the tornado.

Plan Aid in Disasters

The General Conference, which was attended by 25,000 persons from 109 countries, heard a report on the program whereby the 3,000 Seventh-day Adventist churches in North America have been prepared to serve as centers for casualty care in the event of sudden disaster. Since this civil defense program was adopted at the 1950 General Conference, 18,000 instructors have been trained in first aid, and the church's welfare agencies have stockpiled food, clothing and disaster kits at 295 centers. In some instances, the welfare centers are operating free medical clinics.

Among "gains" for the quadrennium listed in reports to the sessions here were the following: an increase of 3,658,180 in Bible study meetings held by laymen, for a total of 15,533,923; a 96 per cent increase in the number of lay preachers conducting gospel meetings; a gain of over 30 million in number of pieces of literature distributed, for a total of 270,780,803; an increase of $37,404,130 in funds contributed through tithing and systematic giving to the church's missions program, for a total of $174,481,375. Appropriations to the missions program alone during the quadrennium totaled $67,218,177. In addition to 37,159 workers employed by the church, some 2,000 missionaries, doctors and educators "sent from home bases" are working in its institutions throughout the world.

In his address to the conference, Reuben R. Figuhr of Washington, D. C., the new president of the denomination, called on delegates to double the church's present membership of 924,882 in the next four years.

Carlyle B. Haynes of Washington, D. C., executive secretary of the church's council on industrial relations, reported that more than 1,500 labor union locals now permit Seventh-day Adventists to work in shops covered by union contracts without being members of the unions. (The church prohibits members from joining organizations which might "lead to violence" or lessen their loyalty to their church.) Some 30,000 Adventists are exempted from union membership requirements under the agreements reached with the 1,500 unions, which include members of both the A.F.L. and C.I.O. organizations.

In addition, Mr. Haynes said, 50,000 members of the church do belong to unions with which no agreements have yet been reached. However, they are not cut off from the church, since they belonged to the unions before they became Seventh-day Adventists. "Most of our membership has come to us in the past 30 years," Mr. Haynes explained. "We admit this system is only making the best of the situation, but no better solution has been offered." The men and women in the shops controlled by the unions with which agreements have been reached pay the equivalent of dues into a welfare organization of the union's choice —usually its own welfare fund.

Demand for Church Schools

E. E. Cossentine, international secretary for education, told the General Conference that the demand for church-operated schools in the denomination "is so great we could open up 2,000 new schools next fall if we had the money and the staff." The church spent $53 million on education during the past four years. In its worldwide educational system 229,014 pupils are enrolled in 4,751 schools and colleges served by 9,599 teachers. In North America, the Adventists operate 1,011 elementary and 71 high schools, 11 four-year colleges, 2 junior colleges, 1 theological seminary, 1 school of dentistry, 1 school of medicine, 4 collegiate schools of nursing and 6 hospital schools of nursing.

T. R. Flaiz, international secretary of the medical department, reported that annually nearly 100 graduates of the school of medicine of the Adventist College of Medical Evangelists are joining the 2,700 physicians already trained by the church, which operates 20 sanitoriums and hospitals in America.

Affirm Trust in 'Imminent Return'

Delegates closed their sessions by standing to affirm a declaration of their faith "in the imminent return of Jesus Christ." The declaration said that various biblical prophecies "are now being fulfilled on a global scale with an intensity and a vastness without precedent in human history." It added, in part: "Inventions of science and the depravity of the human heart have brought all humanity face to face with the prospect of swift and terrible destruction. . . . We reaffirm our conviction that the one great hope of the world lies in the imminent, personal, glorious return of Jesus Christ as King of kings and Lord of lords; that he, and he alone . . . can solve the world's problems, dissolve its hatreds, end its sorrows, and bring in eternal righteousness, peace and happiness; and that, while no one knows the day or hour . . . the 'day of the Lord' is at hand."

British, U. S. Clergymen Exchange Pulpits

In the annual clergy-exchange program administered by the National Council of Churches and the British Council of Churches, 10 American and 10 British clergymen will exchange pulpits this summer.

Methodist Women Pledge $7 Million

Quadrennial Assembly of W.S.C.S. Charts Future Program—Sign Intention to Implement Nonsegregation

MADISON, WIS., June 7.—The fourth quadrennial assembly of the Methodist Woman's Division of Christian Service, meeting in Milwaukee May 25-28, drew an attendance of 5,255, twice as large as was expected. Delegates pledged nearly $7 million for the division's 1954-55 worldwide program of missions, evangelism and social welfare. This represents an advance of around $250,000 over last year's total. In addition to supporting the service program administered from division headquarters in New York, local women's societies last year raised $16,168,693 for projects in their home churches. During the sessions, 23 young women were consecrated to full-time Christian service under division auspices. In an impressive ceremony, the presidents of 65 annual conference affiliates of the division signed a "Charter of Racial Policies" ratifying a code of nonsegregation practices within their own organizations. In what has been called the largest collection ever taken at a single religious gathering in Milwaukee, the women contributed $69,975.05 toward the support of retired missionaries and deaconesses.

Hear Reports from Abroad

A number of representatives from overseas attended the Methodist women's assembly. Eduardo Mondlane, youth leader from Portuguese East Africa, declared in an address that "millions of Africans are gasping for justice." "If they cannot get it from the Christian church they will get it by other means," he said. "The Christian church has contributed much to Africa, but it must recognize its mistakes, shortcomings and limitations. Many of the missionaries who brought the gospel to Africa . . . counted everything Western as good because it was associated with Christianity, everything else as bad." Pres. Helen Kim of Ewha University, Seoul, Korea, said: "The very fact of sharing God's graces and powers among the Christians makes it possible for Koreans to keep on entertaining hope, as their country lies like a wounded person." Others who addressed the assembly were Bishop S. K. Mondol of Hyderabad, India, and Prof. Georgia Harkness of the Pacific School of Religion.

United Lutherans Seek College for Wisconsin

Wisconsin's United Lutherans are considering establishment of a college within the state. Three suggestions for such a move have come out of an 88-page study prepared by Gould Wickey, executive secretary of the denomination's Board of Education. They are that Carthage College, the present United Lutheran institution of higher learning in the area, be moved from Illinois to Wisconsin, that the possibility of moving to the state a college of another Lutheran body "on an agreed basis" be explored, and that the synod of the Northwest appoint the necessary committees for establishment of a college in Wisconsin. At its annual convention in Minneapolis May 18-20, the synod adopted in principle the idea that a college be located in Wisconsin and that a committee be appointed to plan for such an eventuality, and suggested that an effort be made to induce Carthage College to move to Wisconsin, or at least to a site in northern Illinois.

Workshops Prepare Vacation Church School Teachers

National religious education leaders came to Wisconsin to train 100 teachers to lead the 22 area vacation church school

Krishnamurti

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Professor Warns Against Mass Lie Detector Tests

Karl U. Smith, professor of applied psychology at the University of Wisconsin, was quick to brand as "mass application of third-degree methods" the lie tests ordered for 1,700 male teachers and pupils in La Crosse's public, parochial and vocational high schools and in the state teachers college in that city. The project, resorted to in an effort to discover leads in the case of a 15-year-old baby sitter who was apparently kidnapped and who is still missing, has become the biggest mass lie-detector test in the history of criminal investigation. Prof. Smith points out that this is a dangerous use of a "device not even recognized in the courts." "There is nothing voluntary about submitting to the tests, because if a student fails to submit to the test he will be suspected by members of his society," he says. "Lie detector tests are filled with errors even under the [supervision] of experts."

Study Reveals Jurors Swayed by Press

The midwest sociological society at its recent meeting at the University of Wisconsin here was told by Profs. Alfred W. Travers and Rudolph I. Moz, University of Illinois sociologists, that verdicts by juries have a definite relationship to press reporting of the cases under consideration. Reporting on a recent study, they said that jurors who had become familiar with a case through publicity always voted "guilty" on the first ballot. "Jurors tended to render a verdict in agreement with the feeling of the community," they added. "The least educated and the most educated participated in jury discussion more than others; men spoke up more than women; women did not try to influence other jurors as much as men." The sociologists said that if one were to draw from their study a composite picture of the "poor" juror, he would be found to be an older person, less well educated than the average, and possessed of a "set" mind.

CHARLES A. PULS.

1954

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Unitarians Defend Fifth Amendment

At 129th Annual Convention, They Call for No Compromise on Principle

BOSTON, May 26.—The American Unitarian Association at its 129th annual convention here this week adopted resolutions defending use of the Fifth amendment by witnesses before congressional committees, and condemning "unrestrained, irresponsible tactics of certain public officials and investigating committees." Other resolutions urged the U.S. government to take the lead in outlawing "weapons of extermination" and denounced the new California law requiring a loyalty oath from groups claiming tax exemption. The resolution on the Fifth amendment said that "despite its misuse [it] is a fundamental safeguard to individual rights and must not be compromised."

At the annual dinner of the association, John Haynes Holmes, minister emeritus of the Community Church in New York city, was given the sixth annual Unitarian award for "distinguished service to the cause of liberal religion." The association elected as its moderator for the coming two-year term William Roger Greeley of Lexington, Mass., an architect who is past-president of the Unitarian Laymen's League.

Against 'Religious Propaganda'

In an associated meeting, the Unitarian Ministers Association adopted a resolution declaring: "We voice [our] protest at the use of postage stamps and coins by the United States government for religious propaganda." After news reports said the protest was directed against use of the words "In God We Trust" on coins and stamps, John G. MacKinnon, president of the group, declared that no such protest was intended. He said the resolution developed out of discussion of the proposal for issuance of a "Marian year" stamp.

The Unitarian Fellowship for Social Justice presented its John Haynes Holmes-Arthur L. Weatherly award to George Schermer of Philadelphia for "highly meritorious service in the cause of sane intergroup relations" in Detroit and Philadelphia. Its 1954 chapter citation went to the adult education and social action committee of the Evanston, Ill., Unitarian Church for its "united action against social injustice and in realization of religious ideals in present-day society."

Nehru Reiterates Missionary Policy

Insists Government's Stand Is Based on Considerations of Political, Not Religious, Nature

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, May 27.—In the course of his reply to the debate in parliament on India's foreign policy, Prime Minister Nehru on May 18 referred to activity by Christian missionaries. [See The Christian Century for May 26, p. 631; June 2, p. 661; June 16, p. 729.] Acknowledging that such activity has become a subject of argument both in India and abroad, he declared that the government looks on the question from the political, not the religious, point of view. "Near our borders we look upon any foreigner with suspicion," he said. "In other places we do not suspect anybody unless there are reasons for suspicion. . . . We have in India a large number of missionaries from abroad. Many of them are doing excellent work, and we welcome that work —medical, educational and the rest. But it must be remembered that the creation of large foreign populations in the country undoubtedly creates problems of all kinds. Therefore we do not favor additions to these populations. . . . As one can see in every nation in Asia, they [can] give rise to all kinds of problems."

Release Nehru's Letter to Archbishop Brilioth

Further evidence of Prime Minister Nehru's attitude is to be found in a letter he wrote last August to Archbishop Yngve Brilioth of Sweden. This was made public last week after some Christian members of parliament conferred with the prime minister and obtained permission to release it. "There has been no difference at all in our policy of full religious tolerance," the letter stated. "The question of missionaries coming from abroad came before us first in its political, not religious, aspects. We found that some missionaries in the northeast frontier of India had not only participated in political activity, but had encouraged the tribal people of these areas to start movements against the government of India."

Nationalism a Factor

"Another aspect of the question came before us, however," Prime Minister Nehru's letter to Archbishop Brilioth continued. "That was the tendency of some missionaries from abroad to run down India and Indian culture. This was resented by people and organizations in some areas and sometimes led to conflict. . . . Humanitarian and educational work is always welcome, and though we may not be enthusiastic about purely evangelical work, we do not wish to come in its way. But when this evangelical work gets associated with condemnation of Indian culture, then it creates conflict and is resented by many people. You will appreciate that nationalism is a dominant urge in India as in many other countries. . . . This, I believe, has nothing to do with religious tolerance. It does have something to do with the feeling of national self-respect when some missionaries—and for that matter some non-missionaries—from abroad adopt an attitude which is not looked upon with favor here. The old idea of missionaries going to backward countries to convert the heathen, who were supposed to be primitive and backward, obviously has little application in the India of today. . . . There may sometimes be mistakes made by our administrative apparatus, at least in regard to issuance of visas. That I fear cannot always be avoided, but when our attention is drawn to it, we shall certainly look into the matter."

Nehru Reiterates Stand On Foreigners

Nehru's objection to missionaries as "foreigners" is reiterated in a letter he wrote recently to Methodist Bishop S. K. Mondol of Hyderabad, president of the National Christian Council of India. This has just been released. Insisting that no one needs to tell him that Christianity is a part of India, and that he does not intend to discriminate against it, Nehru points out that many Indians have an adverse attitude toward Christianity because during the colonial period some Christian churches collaborated closely with the colonial power. Then he repeats his contention that the question of foreign missionaries in India is political, not religious. "As you know, all foreigners must have passports and visas," he writes. "Any unrestricted entry of foreigners creates political problems which may give us trouble in the future. . . . Difficulties have arisen in other countries because of the presence of a considerable body of foreigners who are not easily absorbed. Christianity probably suffers somewhat in India because it is associated in the public mind with foreigners. The fact that the Christian missionary population in India has . . . nearly doubled since independence shows the open policy the government has pursued in this matter. . . . I have no doubt that there has been wrong behavior on the part of some individuals, and difficulties have sometimes arisen, particularly in the tribal areas. These difficulties existed long before independence, and even the British government sometimes had to take action [to meet them]."

Katju Reports Number of Missionaries as 5,063

In answer to a question from a member, Home Minister Katju stated in parliament May 14 that as of Jan. 1, 1954, there were 5,063 foreign missionaries in India. This figure, however, does not include missionaries in Assam, Madhya Pradesh, Rajasthan, Ajmere, Himachal Pradesh, Jutch, Vindhya Pradesh, Jammu and Kashmir, since information from those states has not yet arrived. Dr. Katju said the majority of the missionaries are Americans. Asked whether the government contemplates taking any action on reports of increasing evangelistic activity by the missionaries, Dr. Katju said the government has the matter under consideration. He added: "I imagine that the missionaries who have come have great tenderness for us and are working for the improvement of this unfortunate country."

And So Forth

The cave near Rangoon in which the sixth great Buddhist synod is being held

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was built at a cost of around $1,800,000. [See The Christian Century for June 9, p. 693.] It is said that in the course of a pilgrimage some years ago Burma's premier, U Nu, visited this cave, and that later while meditating under the Bodhi tree in Buddha Gaya he had a vision of a similar cave in which Buddhist monks and laymen had been drawn together to usher in an era of peace and prosperity for the world. Choice of that particular cave and its elaboration for the current synod grew out of U Nu's vision. The synod is meeting to revise and codify the *Tikptakas,* a task expected to take two years.

In response to a protest that the Indian government has refused "thousands of passports" to citizens wishing to travel abroad, Prime Minister Nehru has announced that from March 2 to Aug. 31 of last year, 41,416 passports were issued and 1,348 refused. Of those refused, 1,042 were for residents of the Punjab, most of whom intended to go as peddlers to Great Britain. "It is the government's policy not to encourage them because they get into difficulties in Great Britain," the prime minister explained. P. Oomman Philip.

Rules 'Padlocking' Legal

Quebec Judge's Decision Upholds Means of Restricting Communism

Montreal, May 29.—The Quebec court of appeal has ruled that the law permitting the padlocking for one year of premises employed for the propagation of communism is within the legislative powers of the Quebec legislature and therefore constitutional. In rendering the majority judgment, Justice Bernard Bissonnette said: "Communism is only the expression of a living, subtle atheism, and the liberty of expression that would be granted if the law did not exist, not only in this Christian province but in a Christian country, would constitute a tolerance of a treacherous enemy possessed of no other object than the provoking of revolution." Permission will be sought to appeal to Canada's Supreme Court the particular case on which judgment was given.

Preachers Write More Than Novelists?

Preachers turn out in the course of a year about four times as much material as a working novelist, the graduating class of the United Theological College here was told by C. E. J. Cragg of Kingston, Ont. Prin. G. G. D. Kilpatrick reported that across Canada 525 candidates for the ministry are studying in the United Church's theological colleges and associated universities, but recruiting for the ministry is still a problem, although there are more candidates than at any time since church union in 1925.

Canada-Korea Airlift Ends

The end of a four-year airlift to Korea from Montreal came today as a North Star of the Royal Canadian airforce took off on the final trip. During this period the Pacific ocean has been crossed 1,200 times, with loads totaling more than 7 million pounds of mail and freight, and passengers numbering more than 13,000. Not a single life or cargo has been lost during the four years of operation.

Ministerial Transfers

Norman Rawson of Hamilton, Ont., will come to the pulpit of St. James United Church in downtown Montreal in September. . . . J. D. McCrae of St. Lambert United Church here goes to Ottawa to become assistant minister of Chalmers United Church. . . . Sydney Garland of Albany, N. Y., has been inducted as minister of St. Andrew's Presbyterian Church, Sherbrooke. . . . Ernest Reed, archdeacon of Quebec, has been elected bishop of the Anglican diocese of Ottawa. . . . W. Harold Brown has gone from Beauharnois to the Zion Presbyterian pulpit in Charlottetown, Prince Edward Island. . . . B. David Hostetter, an American student who graduated this month from Presbyterian College here, has been appointed ordained missionary in charge of the new congregation of St. Columba-by-the-Lake in the western Montreal suburbs.

And So Forth

Premier Duplessis of Quebec has restored provincial grants to the universities, and has brought in a provincial income tax to be levied on residents of this province. He rejected the federal aid offered to Quebec universities.

Marie Dionne, one of the internationally famous quintuplets, has become a novice in the convent of the Order of the Servants of the Blessed Sacrament, in Quebec city. The Dionne sisters are now 20 years of age.

More than 100,000 Dutch immigrants have entered Canada since World War II. Most of them have settled in rural communities.

Transport Minister Lionel Chevrier predicted that Montreal would boom as a seaport with the coming of the St. Lawrence seaway when he spoke at the opening of the new building of the Montreal Sailors' Institute, of which William McLean is chaplain and manager.

A check for £75,000 from Canada was presented at the 150th annual meeting of the British and Foreign Bible Society in London, as a special gift towards the Third Jubilee fund. Tribute was paid to the parent society by A. H. O'Neil of Toronto, national secretary. Also representing Canada were M. W. Booth of Montreal and E. J. Heuer of Edmonton, district secretaries of the society.

DeCourcy H. Rayner.

Christian Student Group Opposes Exchange Cuts

By unanimous decision, the executive committee of the United Student Christian Council, coordinating body for the major U.S. Protestant student groups, has gone on record in opposition to proposed cuts in the international student exchange program provided for through the Fulbright and Smith-Mundt acts.

'S.O.S.' Appeal to be Made by Churches

"Share Our Surplus" is to be the slogan for the drive U.S. Protestant denominations will conduct to secure additional funds so

they can take advantage of the government's offer to make surplus foods available for distribution by independent agencies to the needy around the world. It was chosen at a meeting of denominational leaders in New York June 4. Joint plans now call for a continuing appeal to begin at Thanksgiving time, with the cooperation of church councils and CROP organizations.

The Church Roll

C. Arild Olsen, American Lutheran layman, has been named to succeed Roswell P. Barnes as administrative head of the National Council of Churches' Division of Christian Life and Work. Associate secretary of the division since 1950, Mr. Olson was formerly associated with the Farm Security Administration and with the U.S. state department's religious affairs branch in Germany. At one time he was president of Grand View College in Iowa. He is the first layman to head a major division of the National Council.

Col. John A. DeVeaux of Miami, the army's highest ranking Negro chaplain, has been named president of the army's chaplain board. Colonel DeVeaux, a minister of the African Methodist Episcopal Church, was decorated for outstanding heroism in Korea.

Announced by the American Baptist Convention as winners of the Rosa O. Hall awards for distinguished service as rural ministers are Charles F. Golden of Denver, Ind., Orval Roach of Dunkerton, Iowa, and Curtis Lee Gatson of Witten, S. D.

Recent deaths in the field of religion: Patriarch George VI, catholicos of the Armenian Church, in Armenia, at the age of 87. . . . William L. Swallen, Presbyterian, U.S.A., missionary in Korea for 48 years, who translated into the Korean language many books on the Old Testament, church history and Christian ethics, in St. Petersburgh, Fla., on May 8, at the age of 95. . . . Herbert S. Magney, superintendent of the Augustana Lutheran Church's Uzaramo area in East Africa, while on furlough in Brainerd, Minn., on May 14, at the age of 62. . . . Willard L. Sperry, retired dean of Harvard University's divinity school, on May 15, at the age of 72. . . . Mary E. Markley, prominent Lutheran educator and first woman to serve as executive secretary of a United Lutheran board (education), on May 23, at the age of 73. . . . Arthur J. Gossip, Scottish preacher-writer-educator, professor of practical theology at Trinity College (University of Glasgow) until his retirement in 1945, in late May, at the age of 81. . . Robert F. Fitch, formerly a Presbyterian, U.S.A., missionary in China, where he served for years as president of Hangchow Christian College, in Redwood City, Calif., on May 23, at the age of 80. His son, Robert E. Fitch, is dean of Pacific School of Religion. . . . C. G. F. Stone, senior Protestant chaplain to the Canadian army, in Toronto, on May 30, at the age of 53. . . . Commissioner Benjamin Orames, leader of the Salvation Army in Canada during World War II and formerly international secretary, in Toronto, on June 5, at the age of 77. . . . Harold E. Nicely, pastor of Brick Presbyterian Church, Rochester, N. Y., widely known for his activity in nationwide Presbyterian, U.S.A., affairs and in ecumenical movements, on June 6, at the age of 53. . . . Kenneth E. Kirk, bishop of Oxford who because of his extremely Anglo-Catholic views was one of the most controversial figures in the Church of England, on June 8, at the age of 68.

Evanston Delegates

This column presents the sixth consecutive installment of The Christian Century's listing of official delegates named (as of April 1) to represent their churches at the World Council of Churches' Second Assembly at Evanston, Ill., Aug. 15-31.

UNITED STATES *(continued from last week)*

Methodist Church: Bishop Sante Uberto Barbieri, Buenos Aires, Argentina; Rev. Harold A. Bosley, Evanston, Ill.; Bishop John Wesley Edward Bowen, Atlanta; Bishop Charles W. Brashares, Chicago; Mrs. Frank G. Brooks, Mount Vernon, Iowa; Rev. G. Alfred Brown, Waco, Tex.; Bishop Matthew W. Clair, Jr., St. Louis; Rev. James S. Chubb, Grand Island, Neb.; A. J. Claxton, Pittsburgh; Rev. Norman W. Clemens, Wilkes Barre, Pa.; Bishop Fred Pierce Corson, Philadelphia; Bishop Odd Hagen, Stockholm, Sweden; Bishop Costen J. Harrell, Charlotte, N. C.; Rev. M. L. Harris, Little Rock, Ark.; Rev. Thomas S. Harris, Troy, Ala.; Rev. Fred G. Holloway, Madison, N. J.; Bishop Ivan Lee Holt, St. Louis; Prof. Charles G. Howard, Eugene, Ore.; William Hung, Cambridge, Mass.; W. W. Jackson, San Antonio; Bishop Gerald Kennedy, Los Angeles; Bishop W. Earl Ledden, Syracuse; Mrs. John E. Martin, Royal Oak, Mich.; Bishop William C. Martin, Dallas; Rev. Melvin K. Medlock, Columbia, S. C.; Bishop Arthur J. Moore, Atlanta; J. Earl Moreland, Ashland, Va.; Rev. Oscar T. Olson, Cleveland; Bishop G. Bromley Oxnam, Washington, D. C.; Rev. Theodore H. Palmquist, Los Angeles; Charles C. Parlin, New York city; Bishop Glenn R. Phillips, Denver; Bishop J. Waskom Pickett, Delhi, India; Bishop Richard C. Raines, Indianapolis; Harry V. Richardson, Atlanta; Rev. Ferdinand Sigg, Zurich, Switzerland; Rev. John Owen Smith, Spartanburg, S. C.; Rev. Ralph W. Sockman, New York city; Rev. Fred B. Trotter, Alhambra, Calif.; Bishop Jose L. Valencia, Manila, P. I.; Bishop Ralph A. Ward, Hongkong; Rev. John R. Wilkins, Burlingame, Calif.; Bishop Friedrich Wunderlich, Frankfurt-Ginnheim, Germany.

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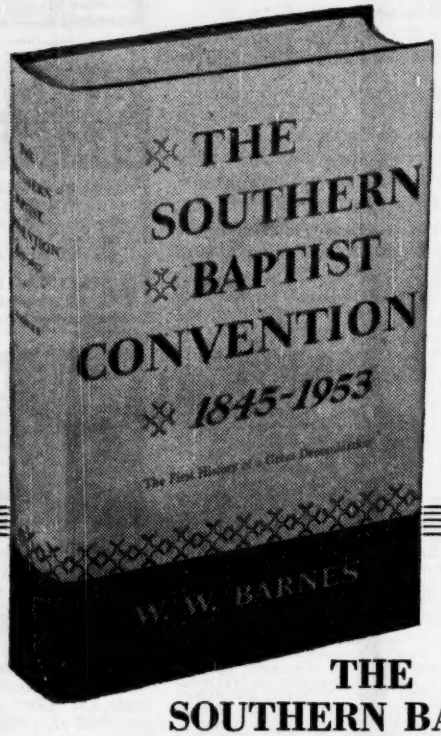

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